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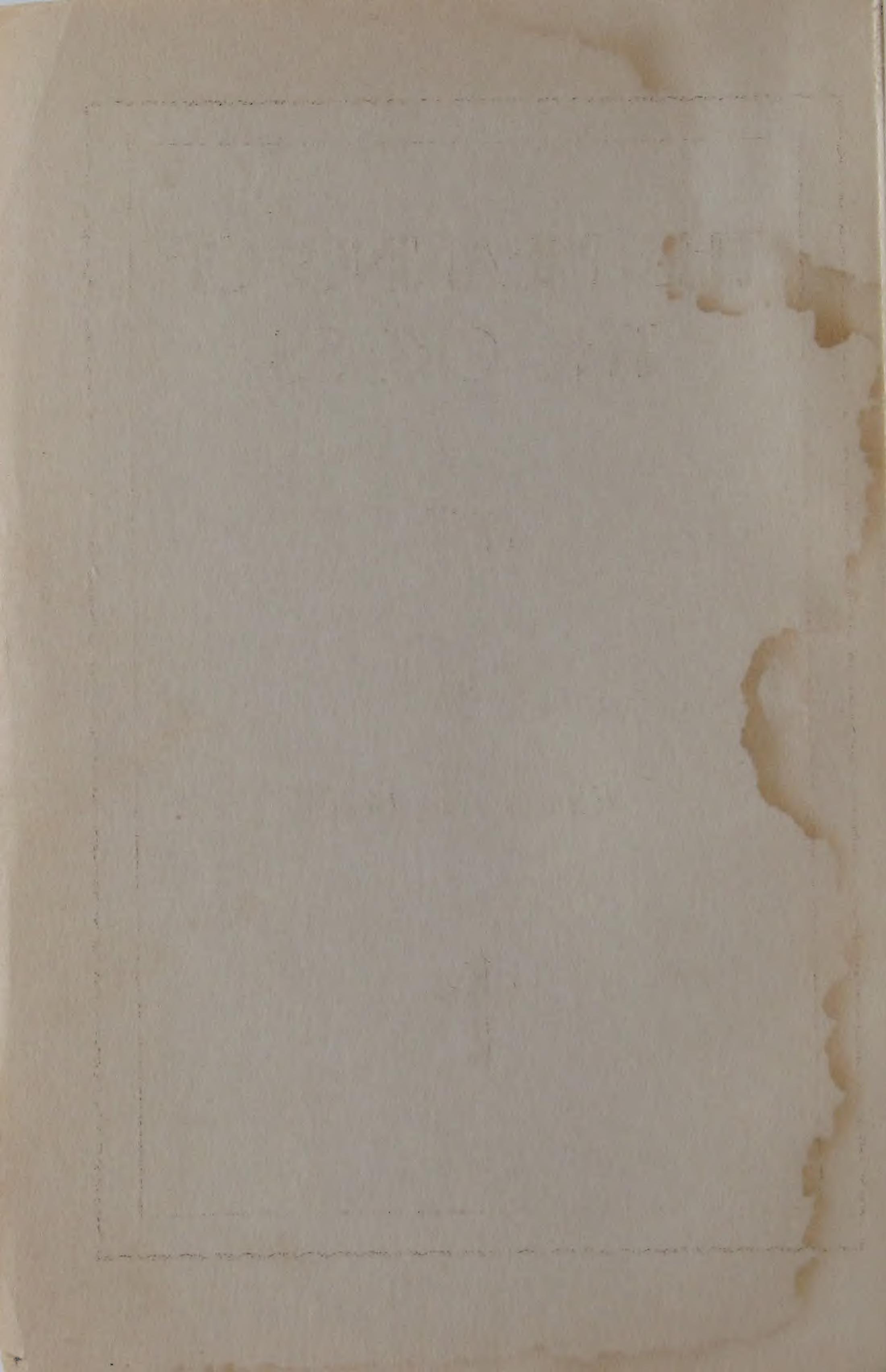
THE MEANING OF THE CROSS



By

Eleanor Herr Boyd





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"How to Study the Bible" and "The Gospel in Genesis."



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INTRODUCTION.

GHE three following lessons on "The Meaning of The Cross" have been compiled in answer to a question put to the writer by a Christian girl — "What is Grace?"

We hear it spoken of and preached about but no one ever explains what it really is."

What a Commentary this is upon the present-day preaching and teaching.

Our young people are not instructed in the fundamental truths of the Bible and while we often hear sermons about the Bible we are seldom taught the Bible itself.

The material has all been selected and arranged from three important books which are most earnestly recommended for further study.

Atonement and Law. Rev. John M. Armour, D. D.
Grace and Power. Rev. W. H. Griffith Thomas, D. D.
Salvation. Rev. Lewis Sperry Chafer,

and if the following arrangement leads to a deeper study of the marvelous work of grace as shown in the Cross of Christ and a firmer faith in its all-satisfying work, the compiler will have accomplished her purpose.

E. H. B.

ADDRESS I

PARDON OR REDEMPTION

PARDON or REDEMPTION

THE CROSS.

I Cor. 1:17, 18, 27-31.

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

Gal. 6:14.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

Col. 2:14.

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

Heb. 12:2.

2 Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

PARDON or REDEMPTION

Redemption—"To deliver by paying a price."

FAMILIAR as the story of the Cross is to all of us, and often as we have heard sermons about it and read books written about it, yet I doubt if we ever study it deeply enough to fully realize the power of its meaning in our daily lives.

We can, of course, never enter into the mystery of the suffering of Christ upon the Cross—never; not even throughout eternity—but we can reverently look up to it and learn what God has to say about it, and through the teaching of the Holy Spirit learn to love it and trust it and interpret its meaning into our everyday lives.

I am perfectly sure that the reason there are so many sick Christians in the world today, so many sour Christians, so many fearful Christians, unhappy, unlovely, unfruitful, peevish, powerless, pessimistic (and who can deny that there are many such?)—I say I am sure the reason is that people do not know what the Cross of Christ really stands for; or knowing it, do not allow it its proper place in their daily lives.

I know if I had understood it a little better in my earlier life it would have saved me many a heartache, many a discouragement, many a sin. And so I want, by God's Holy Spirit, to try and make it a little clearer in these lessons together, and see if we cannot go away with the Cross taking its rightful place in our lives.

If we do, it will become the central moving power of our lives. Our lives will revolve around it and we will be different in heart, in character and in service because of it.

A girl once asked me if I would give a lesson on grace, as she thought it was so little understood, and these lessons on the Cross will answer the question. What is meant by the Grace of God? And the answer is seen in the Cross of Christ.

The Cross of Christ is the Grace of God, bringing salvation to all men.

The Cross of Christ offers from a Holy God to a lost sinner for the taking Pardon, Peace and Power. That is Grace.

You can not earn it.

You can not buy it.

You must just take it.

Grace is divine pity shown in mercy.

Grace is an undeserved gift.

Grace is an unpurchasable gift.

Grace is a word that can only come from God.

There is no such thing as grace in any heathen religion or false religion.

There is no grace in Christian Science, Unitarianism, New Thought or German Philosophy.

Grace is entirely a thought, a plan, a gift of God.

Ugliness	not grace
Cruelty	not grace
Merit	not grace

(i.e. Unitarianism—Salvation by character)

marks every other religion but the religion of the grace of God as offered a sinner through the substitution of Christ.

In Africa there was no word for Saviour until the missionary coined it. A man rescued from the jaws of a lion by the voluntary death of another man who flung himself between that man and death, gave the illustration.

So there could be no grace was it not for Christ's voluntary rescuing us from death by His substitution.

In Nature we see the majesty and power of God.

In Providence we see the law and justice of God.

In Heathenism we see the hardness, ugliness and cruelty of their gods.

But in the Lord Jesus we see the love of God and this is grace.

Grace is limitless.

The deeper you dig into it the richer the gems.

God says there are riches of Grace in Christ Jesus.

The grace of God is shown in His planning salvation for sinful man.

The grace of Christ is shown in His executing the plan in His own person and voluntarily dying in the sinner's place.

The grace of the Holy Spirit is shown in His moulding us into Christ's likeness by His constant work in us.

And we grow in grace as we grow in the knowledge of our Lord and Saviour Jesus Christ.

We will try to bring this out more clearly, and see from God's own Word how the Cross of Christ brings the sinner Pardon.

Let us first look at the Cross. And why do we say **The Cross**? There were three crosses that day outside the city wall at Jerusalem, nearly two thousand years ago, and there have been many crosses all down the ages since, but only **one** brings pardon to a sinner.

Only the Cross on which Christ the Son of God hung, can do anything for a lost soul.

The Cross on which He hung, the one and only human being who had **never** sinned, was placed between those of two who had sinned. In the midst of sinners

the Sinless One was placed, and all were planted on a hill named the Skull, or Place of Emptiness—Golgotha. A hollow mockery. A place of emptiness, decay and death. Right there on a skeleton world, a world gone bad, a world in God's sight of emptiness, decay and death, there right in the midst of lost, dying sinners, God placed His spotless Son to be a substitute for these helpless, doomed men, bringing them a message of Grace, pardon full and free, offering His own pure life for their filthy ones, taking in His compassionate bosom all the burning wrath of God against sin, bringing in the place of emptiness, decay and death, the fulness of eternal life with God, a new birth into the family of God, and the resurrection of victory over death.

The world has been divided by this Cross of Christ ever since as those two thieves were that day divided outside of Jerusalem, the one accepting, the other rejecting, the pardon bought at such fearful cost, offered without money and without price, to all alike who should believe and receive.

This is pure, unmerited, undeserved, unpurchasable Grace.

This brings us to the questions:

Why does the Cross of Christ bring pardon, and How does the Cross of Christ bring pardon?

Why? To understand this we must go to God's Word and see what He has to say about the human race. Since sin entered in through Adam not one human being has ever been able to approach God of himself. Not one. None ever will be.

I Cor. 15:21, 22.

21 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

Our God is a consuming fire; a fire of absolute, unwavering, unchanging holiness, in whose presence sin is scorched and shrivelled and burned like the dry leaves in a thrice-heated furnace.

Eph. 2:1-14.

1 And you *hath he quickened*, who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

7 That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;

Now man is born in trespasses and sins. It doesn't matter what we think or say or read about it. God says since Adam's fall the race inherits Adam's sinful nature. The fact that all die is the only proof we need of it, for were there no sin in us death could not work.

Sickness, decay, death are not as some would have us believe, mere physical weakness. They are the fruits of a sinful nature.

Just remember this, every soul is a lost soul before it becomes a saved soul. God says so. "Ye are dead in trespasses and sins. All our righteousness is as filthy rags. There is none righteous; no not one. All have sinned and come short of the glory of God." And if you want to see how the natural person looks to God's holy eyes, read Romans 1:18-32. We are rebels.

As far as we are concerned, we are lost, absolutely helpless and hopeless, because anything we could do would be infected, contaminated, tainted by sin, and the moment we, or our deeds, appeared in the presence of the Holy God we would perish, because God cannot allow sin in His presence.

Even we associate intimately only with our own kind. Now intensify that. God can only have friends, intimate associates, who are of His kind—sinless. Uncleansed, you and I could no more live in the presence of God than a vile, diseased, impure, profane man, could be the chosen companion of the finest, purest, sweetest woman we have ever known. Like seeks like. Like can only live with like. Heaven would be the deepest hell to the unpardonable, the uncleaned man.

One day in New York two boats were tied up to the dock, both carrying picnic parties who were going up the river, for the day. The one was a Sunday School

party, the other a Brewers Convention. Organizations quite dissimilar as you will see.

Two men arrived, very late, just as the boats were about to leave the wharf, and rushed on board the respective boats, each thinking he was boarding the one carrying the party with which he wished to spend the day.

It was only a few minutes before each found out the fatal mistake he had made.

The minister had boarded the brewers' boat and the brewer the Sunday School picnic boat. Each man tried in vain to have the boat stopped, that he might escape from his surroundings, but all to no avail. Each one was obliged to spend the day with the crowd on board, and to the minister it was torture.

Beer flowed like water, dancing, swearing and carousing were the order of the day, and when the heart sick minister reached New York at the end of the day, and stepped off that boat, he felt as if he had escaped from a veritable hell.

But what of the brewer, he certainly had a happy time! He was with a crowd of people, laughing and singing songs, having prayers before meals, and games with little children afterwards.

Well, listen to the brewer's words when he met his friends later and they asked him what kind of a time he had had where he had spent the day—"a hell of a time"—was his answer.

No, my friends, without a changed heart, a heart in tune with the worship of God, with which His heaven is full, an unforgiven, unregenerate sinner would find it a hell to him.

It was therefore impossible for a lost, sinful man to do anything to fit himself for the presence of God.

And now we begin to see Grace reaching down, that sinful man might be lifted up. Romans 11:32.

God did not need to save us. We had no claim on God at all. We were given our chance in Adam, and lost it, and God could with absolute justice have left us in our lost condition.

But the love of God, of which we would know nothing if He had not revealed it to us in Christ, the love of God devised a way by which the lost could be saved, the sinner could be cleansed, the vile could be made holy.

We must always keep in mind this fact: that God could never change a law of His. His laws are absolutely right and unchangeable, because holy.

You can't improve on a perfect thing. If a law of God's could be changed, it would be proof that it was not virtually as perfect as it might be, and God's law said "the soul that sinneth it shall surely die."

Never, never, never will this law alter. Law said "death to the sinner." Love said "God desireth not the death of a sinner but rather that he shall live."

In other words, the law must be kept. And yet, the sinner must be saved. Now how to reconcile these two extremes. That is the question. Well, Grace tells us how.

The Lord said: "It is written of Me in the volume of Thy book, Lo I come to do Thy will oh God." Heb. 10:7.

A great many people have the mistaken idea that God has set aside His hatred of sin in accepting the sinner. Has altered His law that the soul that sinneth shall surely die, and that Christ's death was an interruption or deflection of the law of God.

Nothing could be more false. As we said in the beginning, God's law never changes, alters or deviates

one hair's breadth from its course. If it could, it would not be the perfect will of God as it is and chaos not cosmos would be the result. But while this is true, we must remember that there are laws still higher than the laws which have been revealed to us, and God uses other laws to fulfill His purposes, of which we know nothing as yet.

Take the miracles, for instance; they all fall under the class of laws. God operating other law than that of which we know anything or have the power to call into play.

If God ever altered a law, no one could ever tell when He would alter it and we could never live with any safety or assurance.

For instance: The law of fire is to burn, and this never varies around the globe during all the ages. So man makes his plans accordingly and learns to avoid or control it by other laws equally as secure, as, for instance, that water will quench it, or cloth smother it. Man calls other laws with which he is familiar into play when necessary or at his will. And so God in the highest sense does the same.

It was a miracle that the lions in their den hurt not the prophet Daniel. But his miracle consisted, not in any change in that law by which hungry lions are impelled to satisfy their cravings, but in the intervention of angels abundantly able to restrain the lions. And in many instances in which there is not the direct assertion of intervention it is implied.

We have no right to assume that the death of one hundred and eighty-five thousand of the Assyrians at the hand of the angel, in one night, was a miracle in any other sense than was that of all, who fell by the sword of Coeur de Lion in the Crusades. The miracle consisted in sending an angel fully competent to so

great a task. The word angel as used in the record of that event, it must be remembered, does not exclude the employment of many under him as their leader; nor yet the employment of death-dealing agencies, of which angels sent to do battle must not be assumed to be ignorant. Also we must ever bear in mind, the important fact, that every different kind of danger requires a different kind of defense. The false teaching that God will alter His laws under certain conditions is shown in the saying:

"God tempers the wind to the shorn lamb." I ask, What God? Assuredly not the God who rules this world. Let there be "a scientific test," a test by the thermometer. On the bleak hill-top let the shorn lamb stand side by side with the unshorn, and you will see that God does not temper the wind to the shorn lamb. That is Satan's theology, the same he taught in Eden: "Ye shall not surely die." It is not in accordance with scripture, with man's experience or observation; it is not simply nonsense, it is a deceptive and ruinous error. The shepherd who should accept this as his creed could not be called "the good shepherd." The good shepherd is not, must not be, a fool. His creed must not be made of poetic fancies, but of substantial and even awful realities. God has indeed provided a way for the protection of shorn lambs, but it is one that includes the utmost care and pains on the part of the good shepherd, in gathering them into the warm and secure fold; a way that in no sense interferes with the onward movement of the most terrific storm, according to its own law. Relief, deliverance, protection, come by intervention alone, by intervention of power or means adapted to the necessities of the case. This is God's way. In this way law is honored, in that it has full and free scope, honored in that

its force is met; in this way also law is honored in that its higher resources are displayed. The brave shepherd who carries the stricken lamb in his bosom is acting under a higher law than that which guides the storm in its appointed course. He battles with, and, so far as the shorn lamb is concerned, vanquishes the storm, rescues its victim, wards off its fierce blasts.

Every different kind of danger manifestly requires a different kind of defense. From the tempest we need "a covert;" from the burning rays of the sun we need "the shadow of a great rock." To defend us from the serpent's deadly stroke we need one who is able to "bruise the serpent's head." Such an one God has raised up. One able to deal with the entire aggregate of dangers and evils that threaten our sinful race.

It is no longer a sin question but a Son question. God the Father, and God the Son have settled the sin question.

Everyone's sins have been paid for but all do not accept the payment.

God deals now with only two men—The old Adam in whom we all are by natural birth—or the new Adam, Christ, in whom are all who by faith are born again.

So we see that God could only be merciful along His already "set in motion" laws, in revealed law.

Sin brought in the law of death. What other law could God use already not in motion which would satisfy this law of death, and yet protect the guilty sinner?

Only this same law of substitution. If any one could be found who was not guilty of the broken law, for one misstep wrecked the whole, and no guilty person can ever substitute for another guilty person. Only the guiltless person, if willing, could stand be-

tween the guilty soul and the punishment that was destined to strike it.

1st. And there was only one, and He did not have to do it. He was not under law, and in order to fulfill the requirements of the case, He would have to become one of a race of condemned criminals, subject to the limitations of the law under which they were condemned, and yet never in one single misstep transgress that law, so as to be perfectly free from the condemnation of the law. And then after all that He would pay the full bill of the broken law and become Himself a substitute and sacrifice, and throws Himself between the sinner and death. If such a one could be found and could stand the strain, then the soul who was willing to accept the gift of his paid debts could go scot free.

We see this enacted in many human instances on a small scale.

In one of our great factories a great wheel was kept revolving day and night, a few weeks ago. A lad passing near it, by a single misstep, fell against it, was instantly hurled sheer across the immense building and was taken up moaning, mangled, bleeding, dying. It was, it is true, but a single misstep. It was but one transgression. Was it any the less severely punished?

The poor lad caught in the great wheel might indeed be spared and saved and healed, but not by any discrimination or tenderness on the part of the onmoving wheel. Tender hands might have caught him ere he was dashed against the deadly wall, or a physician of limitless skill and resources might have healed and restored the mangled body. But in either case law should have had its own free course. In either case pure and mere intervention alone could save. So it is ever.

Why will men continue to hope for deliverance and relief and escape in the way that God has forever closed, while rejecting the one only way open, and ever kept open, both in nature and in grace?

The race has been mangled by sin, the Great Physician offers His services for healing and restitution. He alone holds the remedy. He offers it without money and without price. Why try the quacks of the world when God offers a free cure? Christ offers life from the dead.

"He that believeth hath everlasting life."

John 5:24.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

2nd. As to substitution, sacrifice and suffering saving even in human affairs

Stones and rubbish from a lofty scaffolding are seen to commence their fall to the ground. A group of children beneath. Strong, brave men are the onlookers. They have not learned the new theology. They are not "in sympathy with the best modern thought."

The stones and rubbish must fall, whether there be beneath innocent children or incarnate fiends; for law is no respecter of persons. Law strikes the innocent, so-called, quite as promptly as the guilty, if they be found in its way. Rather law counts no one innocent who is found exposed to its penalties. Law listens to no excuses, waits for no explanation. We should have chaos, not cosmos, if it did. The ringlets on the loveliest brow may be drenched with blood, the sparkling light in bright eyes may be quenched, but law cannot be mocked. But the strong men, the brave men, who look on—do they say: "This group of chil-

dren seem, indeed, to be in danger, but they are innocent, or if not wholly innocent, is not God merciful? His law will be suspended or relaxed. These falling stones will descend lightly, or will in some way be turned aside so that the threatened evil will not come?" By no means; for they are sane men. They know that there is no hope of the suspension of law. They know that God is merciful and also that He commands them to be merciful, even as their "Father in heaven is merciful," merciful in rescuing the perishing in a way that interferes not with the reign of law. To rescue the exposed and helpless in obedience to a law that is to the moral universe quite as necessary as the law of gravitation to the material, they place a shield over the defenceless heads, regardless of wounds and bruises to themselves. When this takes place no law is violated, but grace intervenes. **Law triumphs over law and honors the law over which it triumphs."**

In law, payment of debt by another.

In war, substitution as soldiers by another.

Today **we** are being spared at home because of the substitution, sacrifice and suffering by intervention of our army abroad.

A clergyman was speaking to the fishermen on the shore at a town of England. His subject was justification, and he was trying to make it plain to the men what Christ's work on the cross really was. At last he cried: "Now will one of you tell me, in your own words, what the Lord Jesus did there?" An old salt looked up, and with tears streaming down his weather-beaten face, said, "He swapped with me!"

When "Rabbi Duncan" discoursed on the crucifixion with his students, he would rise from the professor's chair, and walk up and down the platform, saying

words like these; "Ay, ay, d'ye know what it was—dying on the cross, forsaken by His Father? d'ye know what it was? What? It was damnation and damnation taken lovingly."

Barabbas could look up at the Cross and say—"I should be there. Because He is there, I am free."

We see then that the Grace or love of God is shown in His sending His only begotten Son to substitute and suffer for us. And, the Grace or love of Christ is shown in His willingness to undertake to do this work for us of His own free will. A recent writer says "I recall one night, after speaking in a great convalescent camp, a Canadian lad came limping forward and said:

'Mister, you know I learned what prayer meant in the trenches, for I tell you a fellow can pray when he is lying in a shellhole with the bullets whizzing and zipping around him.'

Then, in the same spirit and with a deep pride in his voice:

'Don't you want to see my wounds?'

He bared his leg, which had been torn with shrapnel shell. Off came his coat, and as he lifted his shirt, I looked on a side which had been torn and mangled by shrapnel shell, leaving a deep scar, which would send him back a physical wreck.

But as I looked into his face and saw the look of personal victory over physical pain, I gripped him by the hand and said:

'My good man, when you go back to Canada, back to your home, you need not tell them that you love your country, that you love your home, that you love your God—just show them your scars.'"

He bore on his body the marks of the sacrifice and love which he carried in his heart for the deep and sacred things of life.

Therefore the Cross of Christ brings pardon to every sinner who will accept it, because Christ kept the law of God perfectly, without a single misstep, and therefore He had the power in His own hand to pay the debt incurred by the race through sin.

His life won the ability to do it.

His death paid the price for others.

His scars prove His love.

And now we come to the second and last point today.

How does the Cross bring pardon to me individually?

Well, it can only bring pardon to me individually if I am willing to have my insolvency met this way.

I am insolvent. Nothing I can do, could ever do, would pay the price for sin. I am of a diseased race, away where no physician has ever been found who could cure the disease, except the Great Physician, who does it only by substituting His healthy life giving blood for my diseased, dying blood.

Am I willing to allow Him to effect a cure? It means surrender. Surrender to the surgeon's knife, to a death of self and a resurrection with a new life under a new master, a new center—Christ. Am I willing? Am I willing to allow another to pay my debt for me?

It is done by believing in three things:

First. What God says about me as a sinner.

Second. What God says about Christ as a Saviour.

Third. What God says about accepting this Saviour as my substitute.

"Believe on the Lord Jesus Christ and thou shalt be saved."

"He that believeth on the Son hath everlasting life, and is passed from death unto life and shall no more come into condemnation."

Why will men continue to try to pull themselves

into heaven by their bootstraps, when God has offered to swing them in from the magnetic arch of the Cross of Christ by a power able and strong enough to bear them through all eternity?

If you believe God's word and humbly accept the sacrifice which Jesus made for you, you receive a certificate of pardon immediately, all made out to you in the Lamb's Book of Life, and you are pardoned of all your past, for time and eternity. Do you believe that is the question?

"Jesus paid it ALL;
All the debt I owe.
Sin had left a crimson stain;
He washed it white as snow."

ADDRESS II

PEACE OR JUSTIFICATION

PEACE or JUSTIFICATION.

Rom. 3:19-26.

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

PEACE or JUSTIFICATION.

Justification—"To be cleared in court."

TN our first lesson we saw that the Law of God never alters, under any circumstances, for any person. Therefore when sin entered into the world, the Law of God against sin being death—"The soul that sinneth it shall surely die"—there was no hope for the human race, no possible chance for a lost, condemned criminal ever being reinstated by anything which he might ever do.

The race starts from the basis of a condemned criminal at the bar of a Righteous Judge, whose sentence upon the criminal is death.

Dr. Alexander Whyte tells the story of a man who dreamed that he saw Jesus tied to a whipping post, and a soldier was scourging him. He saw the whip in the soldier's hand, its thick lashes studded here and there with bits of lead, which were intended to cut into the flesh. As the soldier brought the whip down on the bare shoulders of Jesus, the dreamer shuddered when he saw the marks and blood-stains it left behind. When the soldier raised his hand to strike again the dreamer rushed forward intending to stop him. As he did so the soldier turned round and the dreamer recognized—himself. We often think how cruel those men must have been who scourged and crucified Jesus. But remember that whenever we do wrong, we too, cause the heart of Jesus to bleed with sorrow and pain.

This word of God about sin and judgment forever puts an end to the false hope of a possible chance of working out the sentence by deeds, intentions, prom-

ises or repentance. Every soul, man, woman or child, is born under the law, is condemned to death by that law. Starting, then, with this scriptural teaching, we learned also that God had higher laws than those with which we were familiar, which He could call into operation at his will.

"The cross does not save, else all would be saved. Rather, it has so dealt with the sin question that any who now believe in the Saviour may be saved. The cross has solved the deepest problem of a human soul: 'Where is there a final cure sufficient to satisfy a sinsick soul?' Morality says 'try again'; religion says, 'fast, pray, sacrifice, observe ordinances and strive to please God' (which are important factors in the daily life of one who is saved). But when the problem of salvation is in question, happy indeed is the person who discovers that the judgments of sin are forever met and the limitless saving power of God is set free for the one who will believe and receive the exceeding grace of God as it is revealed and offered in the Lord Jesus Christ, 'Who was delivered for our offences, and was raised again for our justification.'"

We saw also that we ourselves, subject to known laws, had also at our command other known laws, which we on a lesser scale call into operation at will, and we illustrated this by the fact that water quenched fire; a solid rock protected from the sun's burning rays, etc.

This we learned: that when God condemned the whole human race under the sentence of death, His love had already foreseen the calling into play a higher law than the law of death; and that was the interposing of a competent substitute, one who should bear all that wrath, and so protect and keep in safety all who should shelter beneath the Rock of His providing.

And we saw this substitute to be no other than the Son of God Himself.

Suppose you were told that a great, sweeping, dreadful storm was going to break over your country and the only place safe from it would be the place protected by a certain kind of lightning rod, which was positively guaranteed to take all the fire of that storm and ground it so that all in the house protected by that rod would be safe, but all outside would be destroyed. Wouldn't you be a fool to refuse the protection, and a bigger one to complain, if you had refused, when the storm had wreaked its vengeance upon your property?

That is just what God has told us. That the storm of His wrath against sin is bound to break forth and destroy all who are not protected by the Lightning Rod of His providing.

The Cross of Calvary is the divine Lightning Rod which has taken into its bosom all the wrath of God against sin and grounded it, so that all who come under its protection are saved from the wrath to come, and all who reject its protection will be destroyed.

What fools men are who reject it and attempt to make rods of their own which are powerless.

This one act of Christ's procured Pardon for every sinner who accepted the shelter of the Cross. This one payment of Christ's forever cancelled every debt sin had ever contracted for us.

The value of the One paying the debt made the price sufficient—i. e. one gold coin so far exceeds in value coins of copper or nickel that the one coin can purchase many of those of lesser value.

This is the gift of Grace, pure, unmerited, undeserved Grace, and can only be received as such with thankfulness and deep gratitude.

But—and now we come to to-day's theme—The Cross of Christ does much more than buy a pardon for us. It not only offers Pardon, but it offers Peace. Peace with God, Peace in our own consciences, a Peace which places us in God's sight exactly as if we had never sinned.

That is more than mere Redemption. This is **justification**.

Many a man is pardoned who is nevertheless a criminal, albeit a pardoned criminal. A thief may have his debts paid by another and yet go slinking through life merely a pardoned thief. God does not treat those who are redeemed by Christ so. Some one has said the sacrifice of Christ provided Him with two coats, the one for Himself which He won by His eternal obedience to the Will or Law of God; the other by His paying the penalty of the sinner, which provided Him with another to give covering to the one He redeemed.

In other words; those who come to God by Christ are freely justified from all things. They start with a clear slate. The old account is rubbed out. There isn't anything against us on the dockets.

CONVERTED AT MISSION.

The following is a true story of Wm. Callahan.

"A friend took him down to a mission and he was converted. He tried to live down his old reputation, but it was hard. In towns where he went the police would tell him to move on and sometimes would pick him up. When he told them he had reformed they thought he was lying. After five years he went to Chicago and went to see old acquaintances, Robert and William Pinkerton, and told them that he wanted

to get his picture from the police. He said that he had changed his way of living and didn't want to be known to the police as a crook. Mr. Pinkerton said: "I'll get it for you, Bill," and he did.

Then my friend went to the great lawyer, Lucher Lann Mills, who is now dead, and asked him to help him get his picture back from the penitentiary people at Joliet, and to get his Bertillion measurements destroyed here. Mr. Mills said he would try, and he wrote a letter to the warden of the penitentiary. When he got the answer it said: "You've got another guess coming. You may have got the records away from the police of Chicago, but you can't get them away from the state of Illinois." He went on preaching the Gospel.

Some time after that my friend, who was nervous and in poor health, went to Battle Creek to stay for a while at the sanitarium and while there he made a speech. Three governors were there—Altgeld of Illinois, Culbertson of Texas and Johnson of Mississippi. He told the story of his conversion and of his attempt to get the records away from Joliet, and when he got through John P. Altgeld was wiping his eyes.

"I'll see what I can do for you," he said.

A month later my friend received a letter marked, "Executive Mansion, Springfield, State of Illinois." It said: "My dear Mr. Callahan: It gives me pleasure to enclose your photograph from the penitentiary at Joliet, and to tell you that your Bertillon records there have all been destroyed. There is no record except in your memory, that you were ever there. You have the gratitude and best wishes of your friend, John P. Altgeld."

You can go to New York now and down on the Bowery, in a mission you will find my friend Calla-

han preaching the Gospel. Can you find any fault with a Saviour who will do that for a man like that one?

And we hold the same position before the Judge that our Bondsman holds, because He guarantees our future conduct. Our vital connection with Him assures this. For the moment we accept the payment of our debts they are not merely wiped out, but the very nature of our new Bondsman is implanted into our nature, and we stand in God's sight as actually in Him.

Take the illustration of a coin held in a tightly closed hand.

The coin is there but you see only the hand.

So we who are in Christ are hidden in Him, and God sees only Christ our guarantor.

Col. 3:3.

3 For ye are dead, and your life is hid with Christ in God.
John 10:27-29.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

We lose sight of Christ standing between us and the Judge and guaranteeing a change in our characters such as makes us as clean as if we had never sinned.

If this was not so it would be eminently dangerous to pay our debts. Without a change of heart no advantage to God would be gained by providing a pardon.

We ourselves in a human court only pardon criminals in one of two ways. Either we believe he was falsely accused, or else we believe he has experienced a change of heart which makes it safe to allow him liberty again.

In a word: justification means reinstatement. Forgiveness or Redemption is being stripped of our own vile rags. Justification is having the Robe of Christ's Righteousness placed upon our shoulders.

We come into court a lost slave to sin; we walk out bought, paid for, loosened, but attached to a new Master, whom forever more we will follow.

No more servants or slaves, but sons and accounted righteous before God, only on account of the righteousness of our Lord and Saviour Jesus Christ, imputed or placed upon us.

In other words, on the Cross Christ said of the sins of every human being, "put that to my account;" and God did it.

And then when He had paid the full, the bitter, the awful price and won the victory through His death and resurrection, He said of His own righteous perfection, "Put My righteousness to his" (the sinner's account), and God did it. So He takes our sins away, and in place He gives us His holiness, without which no man shall see the Lord.

II Cor. 5:21.

21 For he hath made him *to be* sin for us, who knew no sin: that we might be made the righteousness of God in him.

Think for a moment of what sin is.

Gal. 3:10.

10 For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

Sin is anything short of God's holiness.

Rom. 3:10.

10 As it is written, There is none righteous, no, not one:

Then think what Justification is. Justification, or

Peace, is all of Christ's righteousness imputed given to us.

Acts 13:39.

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

We may not feel this. We never do really, but God says it. Our only means of obtaining it is implicit trust in the perfect, finished, satisfactory work of God's Son on the Cross. Not feeling but fact.

"But I don't feel any different" General McClellan, when he was appointed Major-General of the Union Army, wrote to his wife. "I do not feel any different from what I did yesterday. Indeed, I have not yet donned my new uniform. I am sure that I am in command of the army, however, for the President's order to that effect now lies before me." It is exactly the same with us who are "justified by faith." It is not a question of feeling, but of fact.

Justification by faith is the foundation both of peace and power. No one can be at peace who is worried or anxious about his sins, or who is waiting until he gets to heaven to find out whether or not he is saved.

Imagine a woman saying when asked if she was married "that she hoped she was," or "she was trying to be", and yet that is the answer many a person gives you when you ask if he or she is a Christian.

If you don't know whether you are married or not you had better not let another sun go down until you find out and make it right. So if you don't know whether you are a Christian or not you had better do the same.

No one can do any work satisfactory to God who is worrying over his sins and his feelings. Let the worry over our sins simply drive us to the foot of the

Cross, and then taking God's word about it in every particular, let us drop our burden at His feet and bear a song away.

We are not justified by what we believe about Christ, but we are justified by what Christ did for us, and all we have to do is receive it.

Many say it is too cheap, never remembering that what is cheap or unpurchasable by us, cost the Son of God a price we can never fathom.

A minister tells that when he was a pastor in Chicago "a father sent for a great physician from Austria. The papers said that his fee was \$20,000 beside all his expenses. He came to do something for the little daughter of the rich man. I don't know what was the matter with the child, but it was something serious because of what the father did about it. What is sin? I don't know, but I know it was very serious from what the Father did about it."

There was only one way in the whole wide universe that this law of death for sin could be satisfied, and that was for the Son to take all of its burning wrath, all of its bitter, cruel death into His own sinless, holy heart and let it eat His heart out there.

It cost God all He had to give.

It cost the Son all He had to suffer.

It cost us all the humble gratitude of which we are capable, for all eternity will not be long enough to praise Him for what He has done for us.

"That Thou should'st love a wretch like me,
And be the God Thou art,
Is darkness to my intellect
But sunshine to my heart."

It is this peace with God through forgiveness and justification that puts the joy note into the Christian life. No heathen religion has this. Always trying to

propitiate and make peace with a God whom they even in their darkness know they are not at peace with. Their music never rises beyond the minor scale.

Only when the Cross of Christ is understood in its fullness does the joy note come in. It took Christian music to make the major key, or note of joy. The Gospel provides not a hearse but a chariot. Freely justified from all things.

Rom. 8:31-34.

31 What shall we then say to these things? If God be for us, who can be against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay anything to the charge of God's elect? It is God that justifieth.

34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Yes, Christ provides more than pardon. He gives a new life

Acts 13:38, 39.

38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him, all that believe are justified from all things, from which ye could not be justified by the law of Moses.

Rom. 3:22-24.

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God:

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

His death bought this Pardon.

His resurrection procured our Justification.

His present intercessory work assures our Sanctification, which we will study in the next lesson.

A man once noticed a boy eagerly examining a picture of the crucifixion in a shop window, who wishing to see how much the boy knew about it, asked him what it meant.

The boy explained as best he could about the death of Christ for us sinners, and gave a very satisfactory account of it.

After a few more words he started down the street, and the man was left alone, when he was suddenly startled by feeling some one tugging at his coat tails. Upon turning around he saw the boy, who looked eagerly into his face, saying, "Mister I forgot to tell you the best part about it, He got alive again. He didn't stay dead. He got alive again."

Jesus not only undertook to buy pardon for the sinner, but He undertook to re-instate the sinner as if he had never sinned; and He did it.

The picture of the Rock of Ages, familiar to many of us in childhood is eminently false.

No clinging to a precarious position for us, but with our feet planted on the rock Christ Jesus we can stand and sing:

"On Christ the Solid Rock I stand;
All other ground is sinking sand."

A Scotch fisher-boy was stranded one time in a storm upon a rock, and when rescued was asked whether he had not been awfully afraid. To which he replied that he had been, that he was all of a tremble, but he added, "the rock didn't tremble."

No, thank God we may tremble but our Rock stands firm, and why tremble when planted upon such a foundation.

Illus. As a Scotch woman said when dying, "If the Lord let go He'd lose more than I would."

We see, then, that one who accepts the Atonement made by the death of Christ for us sinners is freely pardoned from all past sins, and in God's sight stands as if he had never sinned.

The believing sinner is justified because Christ, having borne his sins on the cross, has been "made unto him righteousness."

I Cor. 1:30.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

Justification originates in grace;

Rom. 3:24.

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Titus 3:4, 5.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

is through the redemptive and propitiatory work of Christ, who has vindicated the law;

Rom. 3:25; 5:9.

25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness of the remission of sins that are past, through the forbearance of God;

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

is by faith, not works;

Rom. 3:26-30.

26 To declare, I say at this time his righteousness: that he might be just and the justifier of him which believeth in Jesus.

27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

Rom. 4:5.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Rom. 5:1.

1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Gal. 2:16.

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Gal. 3:8, 24.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

24 Wherefore the law was our schoolmaster *to bring us unto* Christ, that we might be justified by faith.

and may be defined as the judicial act of God whereby He justly declares righteous one who believes on Jesus Christ. It is the Judge Himself who clears us in court,

Rom. 8:31-34.

31 What shall we then say to these things? If God *be* for us, who *can be* against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

and who thus declares, the justified believer has been in court, and has been cleared.

This we must remember is very different from our present state. Justification, or Peace, is our standing before God. Sanctification, or Power, is our present state here and now, and while it can never alter our standing in the sight of God, it has much to do with our fellowship with God and our work for God; and this we will look at in our next lesson.

A prince in standing may be a naughty boy in state, and must undergo discipline before he can enjoy or enter into his standing. His princedom will endure; his naughtiness be eradicated.

So with us. Our foundation of peace is Christ **for us**. Our foundation of purity or power is Christ **in us**.

The one deals with acceptance; the other with attainment.

Sanctification admits of degrees. We may be more or less sanctified. Justification has no degrees; but is complete, perfect and eternal.

Justified from all things. Our Lord Himself indicated this distinction between Justification and Sanctification when He said: "He that hath been bathed (Justified) needest not save to wash the feet." (Sanctification)

Only the justified soul is at leisure from itself enough to be anxious for others. Justification alone is the secret of peace, joy, power.

"Therefore being justified by faith we have peace with God through our Lord Jesus Christ."

ADDRESS III
POWER OR SANCTIFICATION

POWER or SANCTIFICATION.

Does justification encourage sinning? Hear Paul's answer.

Rom. 5:18-21.

18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto *justification of life*.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Rom. 6:1-4, 14-18.

1 What shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin ye became the servants of righteousness.

Eph. 5:25-27.

25 Christ also loved the church, and gave himself for it:

26 That he might sanctify and cleanse it with the washing of water by the word.

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

I Thess. 5:23, 24.

23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

24 Faithful is he that calleth you, who also will do it.

POWER or SANCTIFICATION.

Sanctification—"To be set apart for God.
To be made holy.

God only sanctifies those who have been justified."

WE come in this lesson to the third meaning of the Cross in Christian Experience, that of its power for our sanctification, or spiritual growth whereby we gain two things: holiness for the purpose for which we were saved for eternity, and power for service for which we were left here after we were saved.

To refresh our minds, let us recall the first meaning of the Cross of Christ: that by it Christ purchased our pardon as our substitute, keeping for eternity the whole law of God, and then bearing in His own body on the tree the full extent of the penalty of the broken law and the sin of the world.

Second, after His resurrection the reward of His so substituting was given Him; namely, the gift of every soul who accepted His payment of their debt of sin and so became forever united to Him as truly as a new born child is born into a family, and so is born a part of it. This new birth procured for the new born soul the true quality of the purchaser, and so is not only forgiven but is justified freely from all things which were ever against it, and is placed in the family of God equally with Christ as one who had never sinned.

We see this illustrated in bacteriological cultures. The living germ is started in fresh soil. Growth in grace not growth into grace. Grace must first be born

in us, then developed. The seed of holiness must come from God.

It is a culture from God Himself and must be implanted into the soil of our hearts and then nourished and trained, cultivated and pruned before the ripe fruit is seen.

How truly this is illustrated by the taking of a photograph.

Just the removal of a shutter letting in the light for a single instant makes an indelible impression upon the sensitive plate and the photographer says the picture has been taken. Then you ask to see it, but he says, no, it must be brought out. It must go through many processes before it will become visible to the ordinary observer.

There must be the dark room and the acid bath, the exposure to the sun, and chemicals used, processes known only to the photographer. Some day after all has been done to it that is necessary the finished picture comes forth and it is a perfect reproduction of that earliest impression made in such an instant of time.

So one instant's glance at the face of our Lord Jesus Christ, one moment's withdrawal of the shutter of our heart, allows the new imprint of His own likeness to be made there, and yet it is not visible to the naked eye.

Not yet! The divine photographer must put through many a dark room, many a bitter acid bath, many a burning sun of His own choosing and many blemishes must be rubbed out and new lines put in before the picture will show forth to the ordinary observer the perfect reproduction of the man Christ Jesus.

And yet just as truly the new heart is given in an instant of time. That is redemption and justification

and just as truly must that new life be brought to the surface for all worlds to see, and that is sanctification and the process by which this is done is known only to God.

With Christ as if we had never sinned.

This is our standing in God's sight today as dear children. And accepting the fact, because of this marvelous gift and treasure we are commanded now to "walk worthy of the high vocation wherewith ye have been called."

Jesus calls us: by Thy mercies,
Saviour, may we hear Thy call,
Give our hearts to Thy obedience,
Serve and love Thee best of all.

Our standing is one thing, our state is very different. Our state must be brought up to our standing.

If we respond to the call He immediately begins the work in our souls of making us holy as He is holy, for unto this end, and this end alone, were we purchased.

In the great steel yards of the country now can be seen the marvelous working of the magnetic crane.

Over the piles of scrap it passes and every particle of steel leaps from its surroundings and fastens itself upon this powerful arm. An arm powerful enough to swing it high and hold it fast.

As it passes over the ground even the dust is moved and the tiniest speck of steel filing is stirred and clings to the magnet.

So it seems to me the arm of the cross is out-spread over the scrap heap of the world and every answering soul is swinging from its moorings of sin, clear and away above the old life and its force of downward gravity, into a new and vital connection with Christ, who is not only powerful enough to lift it from the

horrible pit of sin, but is powerful enough to hold it forever close to Him.

No sin can enter the presence of God. Heaven's doors are never closed; yet we learn the unclean enter not in.

Rev. 21:24, 25.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

Rev. 22:14, 15.

14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

We must therefore be trained and developed in the new life which was gained for us at such fearful cost.

I Cor. 6:20.

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

I Peter 1:18-23.

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation *received* by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye love one another with a pure heart fervently*:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

Christ's High Priestly prayer for His people, before He was offered up, explains to us for what we were purchased.

John 17:15-26.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

Here the purpose of the Atonement is clearly stated by Christ Himself, which is our Sanctification.

Now in what does Sanctification consist, and how can we secure, gain, have it?

I feel sure if I asked the question, are all the Christians you know sanctified, holy Christians, you would certainly say, no, indeed. If this holiness is not only within the reach of all, but positively commanded

of all God's people, there must be something wrong somewhere, and it is our business as Christians who wish to please and serve God to find out what the trouble is, and if possible avoid it.

It is very necessary to notice that in God's Word He refers to three classes of people in the world.

I Cor. 2:14.

14 But the natural man receiveth not the things of the Spirit of God for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

I Cor. 3:1-4.

1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

3 For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

II Cor. 3:17, 18.

17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 But we all, with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

First, the natural man—that is, the person who has never received the substitution of Christ as a personal gift.

That person, no matter who he is, what he has, or how good he seems to be to us, is a lost sinner in God's sight, because he has never been born again.

I John 5:11, 12.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that HATH the Son HATH LIFE, and he that hath NOT the Son of God hath NOT LIFE.

John 3:3, 5, 14-18.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Second—there is the carnal, or worldly Christian. He has personally accepted Christ's sacrifice. He knows he is a sinner, and he comes to God for forgiveness through Christ's blood. He is therefore new born, albeit a babe in Christ. And while all start as new born babes, it is a sign of disease, retarded growth and disappointment, as well as immense loss in many ways, if one remains a babe.

We see this clearly in the natural life.

A new born baby is joyfully welcomed and loved, and nothing more expected of it but that it accepts what is provided for it and begins to grow. When that baby remains a baby, in spite of all that is done for it year after year, we are grieved to death, and we know something is radically wrong.

So many Christians remain babes in Christ after one, two, twenty or more years of life. This is not what God intended, and is a deep grief to His heart of love.

Third—the class of people God speaks of are the

spiritually minded, growing in grace more and more.

II Cor. 3:17, 18.

17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

Eph. 5:25-27.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word.

27 That he might present it to himself, a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

First the seed, then the ear, then the full corn in the ear.

First the milk of the Word, then the meat of the Word.

First the babe in Christ, then the soldier of the Cross.

Spiritual growth, advancement and development never cease until we come to the perfection of the stature of a man in Christ Jesus.

This is what Sanctification, or holiness is. It is growing more like Christ day by day, and the power to do it and the reason for doing it are part of the meaning of the Cross.

Phil. 3:20, 21.

20 For our conversation is in heaven from whence also we look for the Saviour, the Lord Jesus Christ;

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

How is this holiness to be accomplished in us? That is a vital question, for so many are led astray

right here, and after accepting by faith Christ's sacrifice for their sins, they turn right around and try to make themselves holy by personal effort.

Perhaps it will clarify the whole subject and make us able to understand it better if we remember that Holiness, or Sanctification, is just as much a gift from God as Salvation is.

A ferry company would probably have no quarrel with a man, who refusing a free ride across the channel, preferred to swim it in his own strength, and if he was drowned whose fault would it be?

I suppose God will have no quarrel with the man who prefers to attempt to reach heaven by his own efforts rather than accept the free gift of the life boat of God's providing.

That knocks the props from under our own efforts at one blow.

You and I can't make ourselves holy.

"If we say that we have no sin we deceive ourselves." We never deceive God; nor our neighbor; nor the family. We "deceive ourselves and the truth is not in us."

To say this is simply to once more allow the old man in us, the old Adam, the sinful nature to deceive us again. Only Christ in us can either make or keep us holy, but He can and will if we let Him.

A station-agent at Bloomington, New Jersey, saw a man walking on the tracks of the Lehigh Valley Railroad. On his back he carried a huge package, apparently containing household utensils as well as clothes. He seemed tired, the agent stopped him and ordered him off the track, telling him that he was liable to arrest for trespass, besides incurring the risk of being killed by a train. The man, who was a Hungarian, demurred, and produced a railroad ticket, good from

Jersey City to Scranton, Pa. The agent looked at him in amazement, and asked him why he was walking when he might ride.

The Hungarian replied that he thought the ticket gave him only the privilege of walking over the road. His right was explained to him, and the tired man delightedly boarded the first train that stopped. How many of us Christians make the same mistake. Our Lord wants to bear **all** our burdens and hold us in continual freedom from care and from the power of sin.

He can only save us if we will let Him. He can only make us like Him if we will let Him. If we are willing He is only waiting to finish His work.

Now how can we let Him?

Just in three ways, these and no others.

First—no one ever becomes like Christ, and that is simply all that that big word Sanctification means, who does not feed daily and often upon His word.

This is plainly set forth in the Scriptures, and because it goes unheeded, the church has become what one person called it, mostly a hospital for sick and weak Christians.

The Word of God is our milk first; our bread later; our strong meat always. The more we feed upon Christ the more we become like Christ. To feed is to go over and over until it becomes a part of us.

The cow gives food because it takes food and chews it and assimilates it. So must we take of the food of God's providing, feed upon, meditate, (that is chewing the cud) assimilate, and make it a part of us. One's cleansing is also based upon the knowledge of the Word.

Second—the next requirement for growth in grace,

or likeness to Christ, is in constant prayer, or communication with Christ.

We grow like the people we associate with. Chameleon like, we take color from our surroundings. My mother used to say she always knew whom I had been associating with by my imitation of them.

If we truly love a person we spend as much time with them as possible, not only talking to them but listening even more to what they have to say to us.

If we will spend much time alone with Jesus we will draw more and more of His Holy Spirit into our own souls, and He will shine through us and make us like Christ. Then we won't know it, but the neighbors and the family will.

I wonder how many of us realize that the world, the outside, critical, unbelieving world is judging Christ by our looks, words and deeds. All unconsciously we are teaching them what Christ is like by our likeness or unlikeness to Him whom we represent.

I have thought sometimes we misread the words of the Psalmist, "He preserveth the way of His saints," thinking they said, "He pickleth the way of His saints;" there are so many sour, acid, peppery Christians in the world, at least, they say they are Christians. I read of a woman the other day of whom it was said "if she looked at the milky way of a bright night she would turn it into sour cream."

A sanctified life is not only a holy life, it is a beautiful life.

"A man wrote a post card to a friend, and on that side of the post card where it says 'Address only' he wrote the words 'Be of good cheer.' When the friend received the post card he was compelled to pay extra postage, and was not particularly pleased. He looked to see what the reason was, and on the 'Address' side

he saw the words, 'Be of good cheer,' and underneath the postal authorities' stamp, 'Contrary to regulations.' " There are many Christians who think that to be of good cheer is contrary to regulations. That is why they are doleful and sad. They look, as it has been said, "**as if their religion did not agree with them.**" Cheerfulness and smiles ought to belong to the Christian religion; these are not contrary to the regulations, in fact they are according to regulations. "These things write I unto you, that My joy may remain in you, and that your joy may be full. The joy of the Lord is your strength."

"And He walks with me and He talks with me,
And He tells me I am His own,
And the joy that we share as we tarry there,
None other has ever known."

True, but it is only as the Christ life shines in, that it can shine out, and we are responsible for letting it shine in, God for letting it shine out.

Only eternity will ever show how far reaching is our influence.

"Some years ago a lady was walking home from the station about midnight after speaking at a large meeting in London. As she neared her home she thought she saw some one leaning against the wall, near the gateway of her home. She found that it was a young girl, and very soon saw that the girl was ill. She took her in that night, gave her a bed and everything possible for her comfort. The next morning she made arrangements for the girl to be taken to a suitable home where her needs would be attended to. But the end was very near. They telegraphed soon afterwards to the lady to come and see her. When she leaned over the bed to speak to the girl and spoke to her about better things, this is what the girl said: 'I have not

found it hard to think about God since I saw you!' Is there anything in this world higher than that—that people should not find it hard to think about God by reason of our life? 'I have not found it hard to think about God since I saw you.' If ye know these things 'Blessed are ye if ye do them.'"

Third—but there is one last requirement for our development in holiness, and that is surrender.

First, knowing the Word of God. Second, talking and walking with God. Third, a full, free, hearty, and joyful surrender to the will of God in all things. This is where many, many of us fail. We balk at the will of God. We want our own way, our own plans and pleasures.

It is said that once Mendelssohn came to see the great Freiburg organ. The old custodian refused him permission to play upon the instrument, not knowing who he was. At length, however, he reluctantly granted him leave to play a few notes. Mendelssohn took his seat and soon, the most wonderful music was breaking forth from that organ. The custodian was spellbound. He came up beside the great musician and asked his name. Learning it, he stood humiliated, self-condemned, saying, "And I refused you permission to play upon my organ!"

There comes One to us, who desires to take our lives and play upon them. But we withhold ourselves from Him and refuse Him permission, when, if we would yield ourselves to Him, He would bring from our souls heavenly music.

The 7th of Romans is the self chapter, and none ever grow in grace until they outgrow that miserable condition of I first.

In this chapter the word I, or its equivalent, is used about thirty times, while in the 8th chapter we get on-

ly references to the Holy Spirit and almost nothing about I.

A little girl was once asked by her teacher what Paul meant by the words "I keep under my body." How did he do it? And her answer was "By keeping his soul on top."

That is true. Just as long as we are thinking of ourselves at all we are catering to the old self and not allowing the Spirit full control. When all our thoughts and all our plans and all our wishes center around Christ and we are only eager to reflect Him, to learn of His will and do it, then, and then only, will we be sanctified and made like Christ.

The Cross, the blessed Cross, guarantees first, our Pardon, or Redemption; second, our Peace, or Justification; and third, our Power, or Sanctification.

Thousands of young men who would never darken the door of a Gospel meeting are now listening to the Gospel, we are told, and are being saved in this war. One young English lad wrote home to his father from the trenches, saying "Dad, this war had to be that I might be saved!" His father was reading the letter to a friend, and said; "Just fancy, our George thinking that God would cause or permit, all this upheaval that he might be saved!" "Ah!" replied our friend, "God upheaved more than all Europe that your George might be saved. Calvary was a greater tragedy than this war, and Calvary had to be that you and I might be saved."

May we all be able to say from the heart,

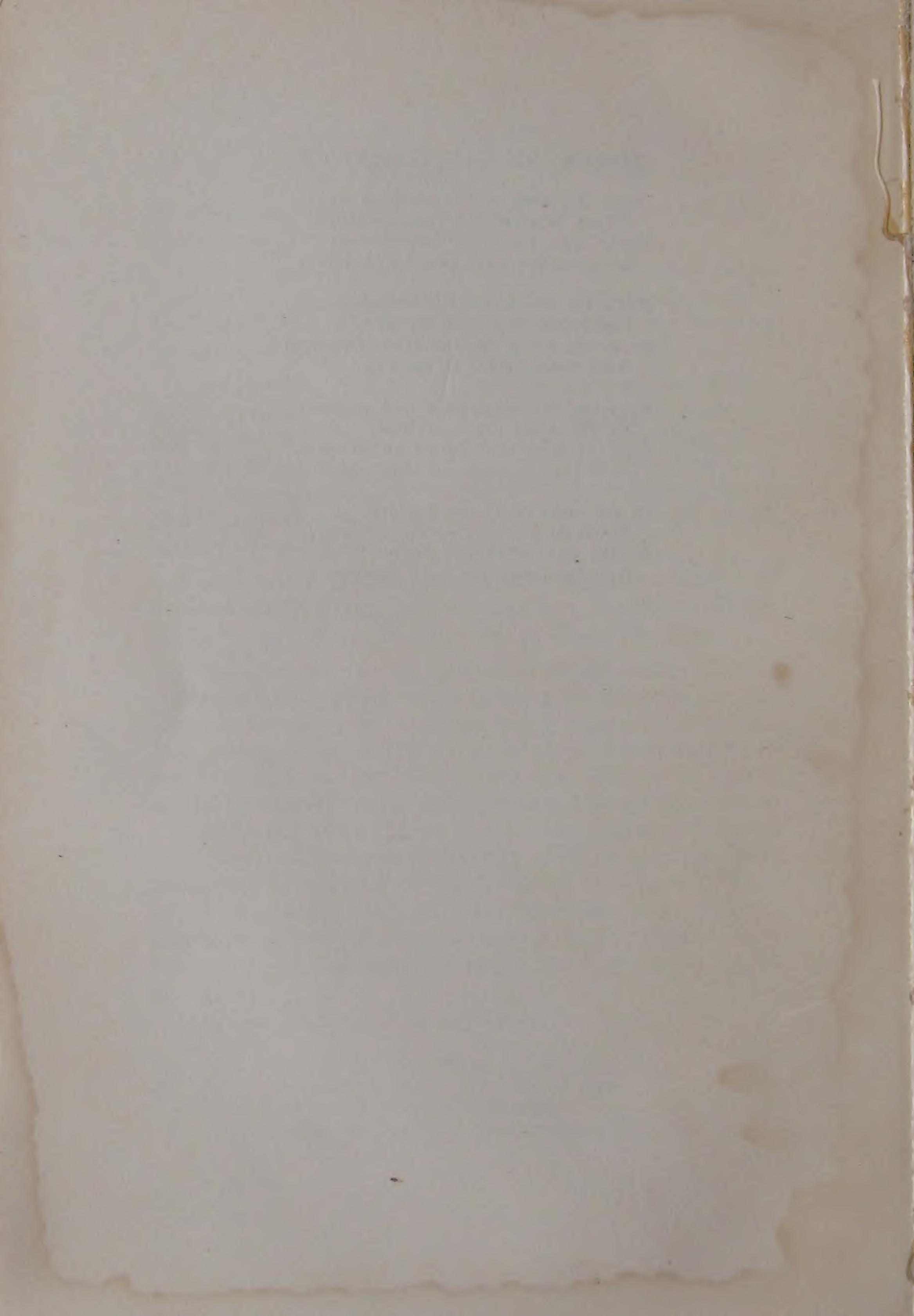
In the Cross of Christ I glory,
Towering o'er the wrecks of time.
All the light of ancient story
Gathers round its head sublime.

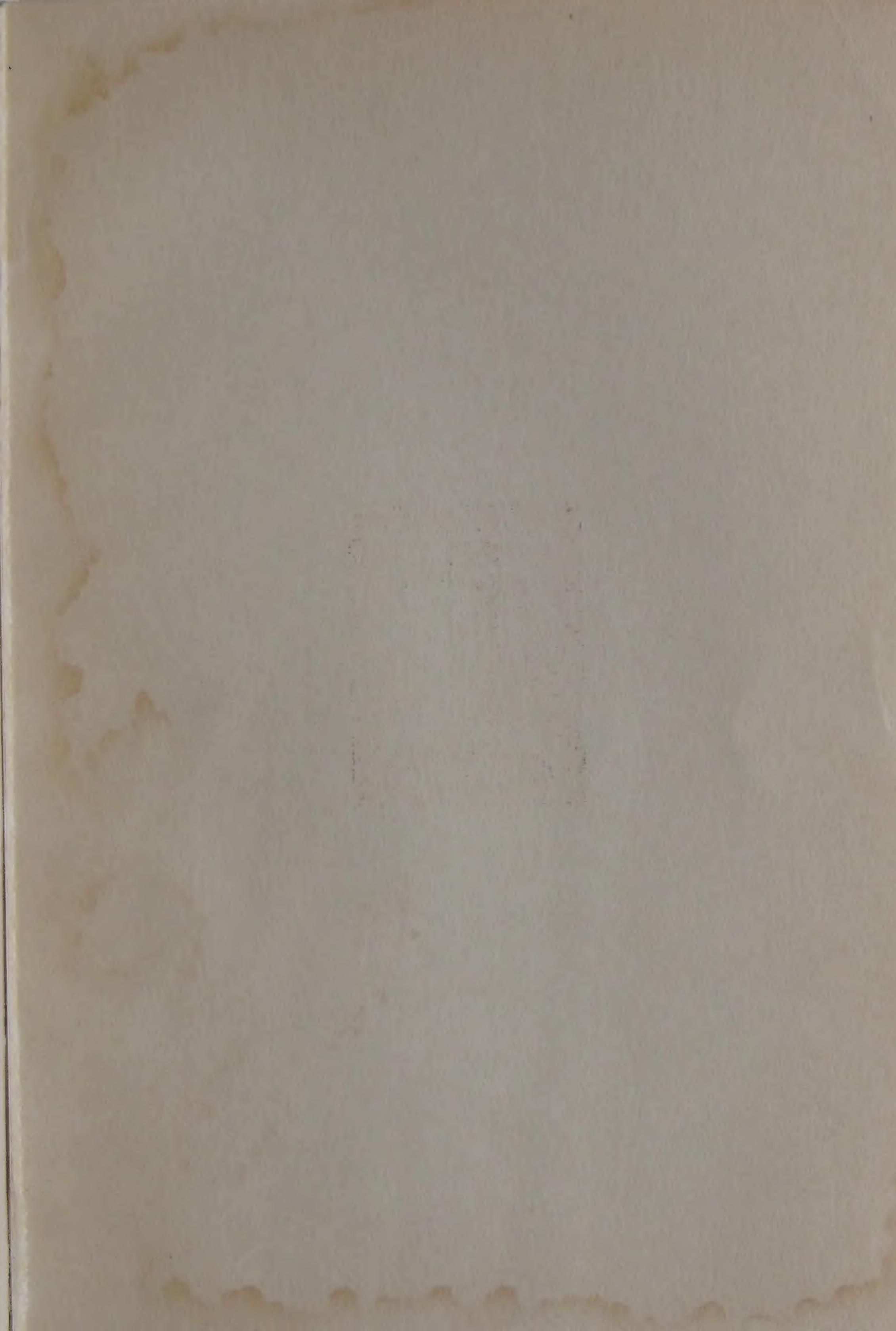
When the woes of life o'ertake me,
Hopes deceive, and fears annoy,
Never shall the cross forsake me;
Lo, it glows with peace and joy.

When the sun of bliss is beaming
Light and love upon my way,
From the cross the radiance streaming
Adds more lustre to the day.

Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there that knows no measure,
Joys that through all time abide.

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.







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Eleanor Herr Boyd

